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[The following sermon was preached in Joseph Bond Chapel on November 25, 1959, by Dr. John S. Whale, Visiting Professor of Church History during the Autumn Quarter.—EDITOR.]

GEMINUS ADVENTUS CHRISTI

> Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple. . . . But who may abide the day of his coming, and who shall stand when he appeareth?
>
> MAL. 3:1–2

> For he cometh, for he cometh, to judge the earth.
>
> Ps. 96:13

IT IS well known that the greatest hymn in our language has been slightly altered. Watts had first written, "Where the young prince of glory died," but this yielded later to the somewhat wooden line with which we are familiar.

Watts is often said to have made the change in 1745, when England was threatened by a Jacobite rising—the rebellion of the Young Pretender. The young prince, Charles Edward, was marching south on London, claiming the throne of his ancestors as his by divine right and quickening in a thousand hearts the old devotion to the house and lineage of the Stuarts. The king was to come to his own again.

> O there were many beating hearts
> And many a hope and fear,
> And many were the prayers put up
> For the young Chevalier;
> O Charlie is my darling, the young Chevalier.

The rebellion failed miserably. Bonnie Prince Charlie's fair-weather friends fell away; he got no farther than the Midlands. Only his flight saved him from capture and death. But Isaac Watts hurriedly altered his splendid phrase, "the young prince of glory": the parallel with contemporary events was too close, too suggestive.

The story is apocryphal of course. "When I survey" had been published, and its second line amended, nearly forty years before. And, in any case, to Isaac Watts, a sturdy Whig, the supposed parallel would have been meaningless and worse.

It was not quite meaningless, however, to the *mystique* which took the divine right of kings to mean just what it says. For Christ came as a young prince, claiming his rightful inheritance. He steadfastly set his face to go to Jerusalem, city of the kings of David's line. He came unto his own. He came as Messiah, the expected Savior-King. The crowd on the first Palm Sunday inevitably recalled the thrilling song of the prophet:

> Rejoice greatly, O maiden Zion,
> Shout aloud, dear Jerusalem,
> Behold, thy King cometh unto thee.

He is the Coming One; the One for whose Advent prophets and kings have waited; the One who has the supremely authoritative meaning for all human life and who claims to have it. He bids for nothing less than the fealty of the human race itself by divine right. This is the meaning of the Antiphons to the *Magnificat,* in the successive weeks of Advent:

> Lift up, O Jerusalem, thine eyes and see the
> might of thy King: behold the Savior cometh
> to loose thee from thy bonds . . .
> Behold the King shall come, the Lord of the earth,
> and He shall take away the yoke of our captivity . . .
> Fear not, Sion, behold thy God cometh.

The Gospels record the divine authority, the real presence, which his coming conveyed and made actual. He spoke with authority, *exousia,* a word probably translating an Aramaic original, *kemoshēl,* and meaning that he spoke not merely as Teacher but as King. He behaved as a king, exercising his royal freedom even over the sacred law given aforetime through Moses. "Ye have heard that it was said . . . but I say." A previous royal writ lapses, now that the King himself is present and speaking. Further, the authority he exercises is not only sovereign but unique. Here is the manner of it:

> Come unto me . . . and I will give you rest.
> The Son of Man is come to seek and to save that which was lost.
> The Son of Man came . . . to give his life a ransom for many.
> I am come that they might have life . . .
> To this end was I born and for this cause came I into the world . . .
> This is my Body which is broken for you.
> Art thou the Christ, the son of the Blessed? And Jesus said, I am.

The tremendous series of *I am's* recorded in the Fourth Gospel

> I am the Bread of Life . . . the Vine . . . the Light of the World . . . the Door . . . the Good Shepherd . . . the Way, the Truth and the Life . . . Before Abraham was, I am . . . I am the Resurrection and the Life. . . .

—what could this mean but that here is nothing less than God's presence and his very self, the "I-am-that-I-am"? This language is on the scale of eternity, and an uncopyable note sounds in it. If it does not mean that here is One who looks *at* death and *past* death, conscious that he is therein charged by the Father with the recovery of a lost world, language does not mean anything.

The Bible is concerned throughout with the outgoing "word" of God, in redemption. In this word, addressed to man through the actuality of his history, there is ever a two-beat rhythm—of Judgment and Renewal, of Condemnation and Grace, of Wrath and Mercy, of Law and Gospel, of No and Yes. It is the "nevertheless" in the divine righteousness, going beyond all logical calculus of reward and penalty. Christ not only utters this word, as did the prophets before him; he embodies it: he *is* the Word, incarnate. God's speech is here translated into the universally intelligible language of a human life and a human death. Here is God's last word, his ultimate self-disclosure. "Last of all he sent unto them his Son." In this sending and this coming something absolute, inescapable, and final has come upon our world, to judge it and to redeem it. The New Testament calls it the "coming of the Kingdom of God."

We know this, supremely, at the Cross; for there the Kingdom of God is concretely realized. It is fully and finally present. And it is present not only as Redemption but as Judgment. Judgment is an inescapable part of what it means forever. In the light of holy love which streams from Calvary, there is no achievement of man, however fine, disinterested, and heroic, without its accompanying shadow of self-love and pride. Even the best things about man —the justice of his law, the devotion of his patriotism, the zeal of his religion, the democratic logic of his freedom—are here seen in the presence of God, seen as God sees them, seen, that is, as they really are, ever perverted by the deep-seated wrongness of human nature.

Pilate represented the best government which the ancient world had known, government based on law, the widespread expression of which was the immense majesty of the Roman peace. But Pilate illustrates the perennial corruption of justice by political expediency. He is typical of all imperialism, however beneficent. In his person the Roman Empire was not judging Christ

but being judged. At the Cross, all imperialisms, whatever their historical form, are judged and found wanting.

Again, Caiaphas was a patriot whose type abounds; the Grey Eminence of the political scene in every age, sternly devoted to the maintenance of the established order and cynically ready to crush as blasphemy anything which threatens its sacred, privileged stability. Patriotism! the paramount claim of statesmanship; it is judged forever at the Cross of Jesus.

Again, the priests and scribes, the accepted religious leaders of that time, were sure that they were consumed with zeal for the Lord and that their bigoted orthodoxy was ratified in heaven; in fact, however, it slew the Prince of life. This means that our fervent righteousness, the very religion on which we modestly pride ourselves as showing us at our truest and best, even this can crucify the Son of God.

Again, the fickle crowd, now eager to crown its King, and now to lynch him, was an ordinary crowd, made up of people like you and me, easily swayed as we are by the basest vices of human nature. It is the Cross which pillories forever the idolatrous claims made for man-in-the-mass and his precious democracy.

In the presence of the Redeemer-King these evil things declare themselves: humanity itself comes up for judgment before him. Ostensibly, he is on trial: in reality we are; the world itself is in the dock. "This is the Judgment, that light is come into the world, and men love darkness rather than light" (C. H. Dodd). The darling self-will of every human heart is here made manifest. The sin of Adam here writes its condemnation on history's central page, with indelible finality. All men are rebels, so alienated in the far country from him who made them for himself that, when confronted with him there, they seek to destroy him.

And they did destroy him. In one inescapably factual sense the Cross was sheer disaster, the miserable end of the Servant of God in an agony of suffering, loneliness, and desolation. But, in another sense, which the New Testament makes equally inescapable, the Cross was no disaster. The apostles and the evangelists nowhere suggest that the Cross was a cruel twist of fortune or that the young prince of glory was heroically staking his all on a final throw and losing. They see in the dying of the Lord Jesus a necessity lying deep in the eternal counsel of God. Jesus himself knew that his death would be due not merely to the guilty human passions which would bring it about but to "the determinate counsel and foreknowledge of God."

For it is the huge paradox, the outrageous originality of the Gospel of our redemption, that the divine judgment on man's whole evil situation falls upon

the divine Judge. He, the innocent One, bears in his own being and body those consequences of man's ill-doing and guilt which are his own judgment upon sin. Penalty and judgment, obedience unto death and victory, the everlasting "No" of God's holiness and the everlasting "Yea" of his grace in redemption, are one and the same fact in the dying of the Lord Jesus. Let us use the threefold imagery of scripture and of classic theology:

He is reckoned as a criminal, "numbered among the transgressors." By dying the death which is their due, he says "Amen," for all humanity and forever, to the holy judgment of God.

He is Victor. By descending to the very depths of dereliction and disaster, he smites man's immemorial foe; he triumphs forever over Satan, Sin, and Death.

He is Victim. By the perfect offering of his obedience on the altar of the Cross, he is forever the means of grace and the hope of glory.

In short, here the end of history is realized. This redeeming action and passion are unique and final. The ultimate issue of history for the eternal God is here brought nigh unto men. The Kingdom has come.

And yet it has ever been the candid, paradoxical witness of the church that the end which is realized in Christ is, in another sense, not yet realized. We still sin and suffer; we still have to die. We see Jesus crowned with glory and honor, but not yet are all things put under him. The blessedness of the messianic age experienced by the first Christians is always tense with this antinomy. It pervades the New Testament, where the great gifts of God in Christ are declared to be present possessions and yet objects of hope. Even justification by grace alone, through faith—which is intrinsically a present reality—is described by Paul in three places as a future event. The end, which is already here, is "not yet." Christ's Advent itself is twofold, a *geminus adventus:* his coming in humiliation and his future coming in glory. And the Spirit, which is the effective sign of the new age of God's kingdom, is also the earnest (*arrabōn*) or guaranty of that which is yet to come. Like the engagement ring (*arrabōna*) on the finger of a girl in Corinth today, it is the proleptic realization of that which is nevertheless "not yet."

His second coming: "In the way of thy judgments, O Lord, have we waited for thee; the desire of our soul is to thy name." "Blessed are those servants whom the Lord, when he cometh, shall find watching." "Behold, I come quickly . . . Even so come, Lord Jesus . . . *Marana tha.*"

How are we to understand this second coming of the Lord, at Doomsday, to which the season of Advent also bears witness? The "end," at the judgment seat of Christ; the final assize of all things done and left undone in historic time? Beyond all knowing, is it not also beyond all conceiving? *Dies irae, dies illa.* . . . Lord, make me to know mine end, what it is. . . .

All that we *can* know here comes from our ongoing life in Christ, as the church of his Body. Put shortly, what we know of past and future here is real only in the present tense. The New Testament never regards the coming of Christ under Pontius Pilate as past, as a subject for pious remembrance and contemplation. The early church was not wistfully recalling a dead Jew. Its presupposition throughout is that the Redeemer lives as Lord. The church is his Body. Indeed, when Paul addresses the Galatians, "before whose eyes Jesus Christ hath been evidently set forth, crucified among you," the words mean nothing less than that the preaching of the Cross *is* the Cross. The event which is the climax of Christ's coming in humiliation is thus made real and present *now,* demanding decision and personal faith from those confronted with it. God's redeeming gift of himself is not imprisoned in past time, "under Pontius Pilate." That Jesus Christ was delivered up for our transgressions and raised for our justification is more than the historic happening of Holy Week. It *is* that, of course; but it is lifted out of all temporal limitation because it is the act of him whose kingdom is neither past, present nor future in the human sense of those tense distinctions. God is *totum simul.* This divine simultaneity means that his kingdom *is;* it *is* eternally.

And this is the ultimate meaning of the ongoing life of the church, the sacramental life of its corporate worship. The sacraments are not only signs commemorating the central event of historic time; they are efficacious signs. They effect and convey what they signify; they make the past present in all its reality and power. The coming of Christ continues *to be* in the church's proclamation of it from the pulpit, font, and Lord's Table. The resurrection of Christ does not mean that he is translated to a spuriously transcendent Beyond in the blue sky and now inhabits what Calvin called in mordant mockery "a chalet amid the planets" (*tugurium inter planetas*); it means that he is exalted as Lord, by divine right: he is Lord here and now. The Eucharist is the *Lord's* Supper. The sacraments are his. He is their Ministrant. Indeed, the church of Christ's Body really is the instrument, if not the extension, of God's redeeming action in historic time. That action is verily mediated and conveyed by every proclamation of it today. Preaching —real preaching of the Gospel of the Kingdom of God—is the placing of

all who will hear and receive it in the "real presence" of the historic event of Christ's manifestation. At the focal center of its life (whether it be known as Supper, Eucharist, or Mass), the church places itself anew within that eschatological crisis in which it had its origin: the coming of the Kingdom of God. "As often as ye eat this bread and drink this cup, ye do show the Lord's death, till he come." That is, ye do "enact" the drama which is both past and future.

Every pious Jew understands this fusion of past and future as he eats the Passover meal. The present feast is the ritual realization of his past redemption from bondage in Egypt; by the same token it realizes proleptically the future feast of joy in the Kingdom of God. Future and past become contemporaneous in the religiously apprehended Now.

Every believing Christian understands this. What is the Christian year but a time sacrament, conveying what it symbolizes through the temporal sequence of its festivals—Advent, Christmas, Epiphany, Lent, Holy Week, Good Friday and Easter, Pentecost, the Feast of Trinity? It is the story of our race understood religiously and redemptively through that Gospel story which begins beyond history in Eden and ends beyond history in the New Jerusalem. Certain events in history and beyond history become contemporary in Christian worship. For it is in Christian worship supremely that present tenses become past and past tenses present, that present tenses become future and future tenses present. The church means what it says when it declares, "Christ the Lord is risen *today*" or, "This *is* the night in which Thou didst first lead our fathers out of Egypt"; or when it asks, "When they crucified my Lord, *were you there?*" Or when, in the secret place, faith thus becomes individual participation and commitment:

> I bind this day, to me, for ever,
> By power of faith, Christ's Incarnation;
> His baptism in Jordan river,
> His death on Cross for my salvation:
> His bursting from the spiced tomb
> His riding up the heavenly way
> His coming, at the day of doom—
> I bind unto myself today.

When, in the Eucharist, the church is on its knees before "the wounds of Christ," it is neither simply recalling a last supper in an upper room long ago nor simply awaiting the banquet of the redeemed at history's "end." It is experiencing, now, the *geminus adventus Christi:* his coming in humilia-

tion and his coming in glory. In the great phrase of John Donne, it "contracts the immensities."

Advent means that only in the Now of revelation and decision are the alpha and omega of history fused into their unity in God. Having the loins girt and the lamp lit means living now in that dimension of the eternal which disclosed itself once for all in the fullness of time. The church does this when it recites the seven Advent Antiphons at Vespers on the eve of Christmas: the seven "Advent O's," Christendom's ancient and austere confession of man's immemorial need, as it still awaits the final consummation.

[Here the congregation stood for prayer in the words of the "Seven O's."]

J. S. WHALE

FROM THE DEAN'S DESK

CONVOCATION

At the Autumn Convocation on December 18, 1959, under the Federated Theological Faculty, the following degrees were conferred:

I. Bachelor of Divinity

In Co-operation with the Chicago Theological Seminary:

Robert M. Armstrong
A.B., University of Pennsylvania, 1949
M.S.S.W., University of Pittsburgh, 1951

Thesis: "An Analysis of the Philosophy of Some Representative Social Workers (the Study of an Executive Committee of a Chapter of the National Association of Social Workers)"

Jay C. Dahm
B.M.Ed., Roosevelt College, 1955
Under Generalized B.D. Program

In the Divinity School:

Robert C. Bryant
A.B., Buena Vista College, 1955
Under Generalized B.D. Program

M. David Gallop
A.B., Tulsa University, 1952
Under Generalized B.D. Program

Elmore Giles, Jr.
S.B., Tuskegee Institute, 1953
Under Generalized B.D. Program

In Co-operation with the Meadville Theological School:

George R. Sikes
A.B., University of Illinois, 1950
Under Generalized B.D. Program

II. Master of Arts

In the Divinity School:

Kathryn K. Atwater
D.B., University of Chicago, 1957
Thesis: "The Great Wollunqua: A Study of Primitive Ritual"

Gerald W. Gilette
A.B., Park College, 1950
D.B., Princeton Theological Seminary, 1953
Three papers

James A. Hakken
A.B., Hope College, 1951
D.B., Western Theological Seminary, 1954
Three papers

James S. Hamre
A.B., Augsburg College and Theological Seminary, 1953
B.Th., Luther Theological Seminary, St. Paul, Minnesota, 1957
Three papers

Shu-ching Kuo
D.B., Tokyo Union Theological Seminary, Japan, 1957
Thesis: "The Faith of Jeremiah as Seen in His Parables and Vision"

Yousef Abdou Yousef
A.B., Alexandria University, Egypt, 1949
Three papers

III. Doctor of Philosophy

Douglas E. Sturm
A.B., Hiram College, 1950
D.B., University of Chicago, 1953
Thesis: "The Primary Normative Characteristics of Association: A Study of the Social Philosophy of Jacques Maritain, John MacMurray, and Nicholas Berdyaev"

Thorir K. Thordarson
Thesis: "The Cultic Formula in Exod. 34:6–7 and Its Setting in the J Account of the Sinaitic Covenant: The Meaning of the Formula in Terms of Old Testament Cult and Theology"

[In December, 1959, Professor Joseph Sittler delivered the William Belden Noble Lectures at Harvard University under the general subject, "Reflections on Nature and Grace." The following is a somewhat abbreviated form of the third lecture in the series. Professor Sittler is Professor of Theology of the Federated Theological Faculty of the University of Chicago.—EDITOR.]

THE CONTEXT OF CONFIRMATION

If one asks how the life of God is available to the life of man—and carries on that inquiry under the terms "Nature" and "Grace"—he is tightening the theme down in two decisive ways. When he says "Grace," he is acknowledging that he is not discussing whether God is. He is speaking about God on the presupposition that the God who is has a will. And the name and content of that will is "Grace." The term "Grace" designates the will of God as a will-to-the-restoration, fulfilment, blessedness of man. And by the term "Nature" one announces that he proposes to ask the question about the availability of the Grace of God for man as man has his actuality in the matrix of nature and in the human community of his fellows. If, then, the Grace of God is available to community-imbedded man, and if the announcement and morphology of this Grace are manifested in a story, it follows that the context within which verification is to occur must be no smaller or leaner than the dramatic scope and implications of the original story.

In the Christian story a magnitude claims to invade, address, and reinterpret every structure and process of the human magnitude. These two, God's Grace and man's life and predicament, collide and interpenetrate. Within the entire tumult thus produced must occur whatever verification is possible. Nor dare it be conceded that the theater of this tumult is identical with only those issues and decisions that arise within the dimensions of one's immediately personal life. For, just as the Christian story has engendered and invested its power and fascination with dogmas, institutions, and liturgies, so the other magnitude, man's immemorial story, has similarly expanded and solidified its movement in garments of high symbolical eloquence. A culture, nothing less, is the appropriate compass of the personal world.

Two terms in that paragraph require amplification. First, "verification." "To verify" means to confirm the authenticity of a claim. The term is broader and deeper than "to prove," "to establish," or "to validate." One does no service to the Christian story to tell it with the intention to prove that it is the truth, or to establish its truth, or to validate its promise and claim. The context of verification requires, rather, that it be so laid over against and related to the human story that its self-authenticating power is released. That statement both defines preaching and establishes its necessity. The very fact that the reality of the Grace of God is communicated in a story that occurred on earth—and not in postulates, principles, or propositions

—serves to suggest what is intended here by a distinction between verification-as-proof and verification-as-authentication. A story exercises force according to the depth of its self-authenticating penetration of the situation to which it is addressed. If it does not succeed on those terms, there are no others to which it can turn.

Something close to this is surely what Kierkegaard meant when he wrote, in what appears on the surface to be but a particularly cranky paragraph by a very fussy man: "Where spelling is concerned I bow unconditionally before authority. Punctuation is another matter; on this point I will not bow before anyone on any condition. I punctuate a scientific work differently than I punctuate a rhetorical work. . . . The abstract rules of grammatical punctuation do not suffice for rhetoric. . . ." (*Journals* [Oxford University Press, 1938], p. 198). A more general and very important light is cast upon these words when we play them over against another paragraph from the *Journals:*

> Aristotle relates the art of speaking and the medium for awakening faith to probability, so that (as opposed to knowledge) it is concerned with that which can be apprehended in a different way. Christian eloquence would differ from Greek eloquence in this, that it is only concerned with the improbable, with showing that it is improbable so that a man can believe it. It is just as important to reject probability in the one case as it is to reject improbability in the other, but in each case it differs from knowledge in the same way.

When Professor Paul Tillich sets forth the Christian story according to an *analogia imaginis,* he intends to distinguish between a way of speaking about God and a way of knowing God. In this regard he and Kierkegaard, with his insistence that there is a peculiar rhetoric of faith, are commending the same thing and making an identical protest. They are commending the position that the story of the Grace of God, in virtue of the fact that it is a story, has profound consequences. A story is an occasion that is transparent to a total reality. Its facticity ties it to life in its organic wholeness, its narrative-character affirms its target to be man-as-history and not simply man-as-nature, and its freight of transliteral terms that are not only patient of but inwardly demand symbolical apprehension announces the possible-in-depth and not the positive-probable as the region toward which it drives.

The proclamation of the Grace of God in the form of a story of a man of earth who actualized the fulness of the life of God among the broken fragments of nature—this story form has from the very beginning been threatened by two efforts: the effort to attach its verification to propositions and the effort to attach its verification to existence. Both are present today, both presume that verification can occur in ways strange to the amplitude of Grace in a story, and both must be described.

The first meets us in the eagerness with which the various philosophical positions have turned to one or another of the forms of analysis to explicate the meaning, or expose the non-meaning, of the terms of the Christian story. These

efforts range all the way from those who assert that philosophy is wholly critical to a more flexible contemporary group who assert that analysis is the "begin-all" for philosophy but are undogmatic about the "end-all."

To these efforts a double reply must be made. The first is positive. All efforts that serve to clarify what kind of a statement is being made, and what kind and level-of-fact would confirm it, are useful efforts. Analysis requires of Christian theology that it become excruciatingly self-conscious concerning what kind of explication it is undertaking. Antiseptic and astringent criticism of the form of Christian affirmation can only beget clarification and precision in designation. Insofar as analysis constitutes a caustic reminder that propositions have but a limited ability to communicate powers, it is saying nothing new; it is saying, indeed, something very old but regularly neglected.

The negative part of the reply to analysis is simply that it is often a painfully systematic missing of the point. By seeking to set up adequate canons for intelligibility and verification, it is actually engaged in a humorless constriction of the very terms it brings under analysis. For, when a term exercises its power within an entire complex of terms used in a story, the accumulating force of the unfolding drama invests these terms contrapuntally with an intention and force which cannot be justly heard in any other context. When, for instance, Israel's God is reported to have addressed this vacillating and forgetful ancient people in the sentence, "I have called thee by thy name, thou art Mine," the intention and force of that address is loaded from behind, as it were, by meanings which, apart from the story, are incomprehensible.

Whether we accredit these elements with truth is nothing to the point. These elements constituted the meaning of Israel to Israel—because arising out of and imbedded in her own reading of her historical career. The personal name of a man of Israel was not an individual label; it was a seal, a burden, a signal of delight in the Covenant relationship to God, a positive banner of personal identity. The name "Jacob" is changed to "Israel" in the community's recognition that henceforth this man has in life a different role because of his wrestling with God's angel. From one whose self-understanding was determined from within as one who grasps, supplants, his role among his people is violently changed from the active to the passive voice. He is now the one who has been grasped, the one whose own selfhood has been supplanted by a superior determination.

This relation of form to content in ways of communication was recently made freshly forceful to me in an inquiry removed from biblical and immediately theological interest by a considerable distance. Why, I have wondered, does Joseph Conrad so regularly employ the device of a narrator in his tales—and is there a pattern behind his employment of the device for certain kinds of character realization? The answer comes when one recognizes that this relentless analyst of the moral con-

dition of man never raises his voice. In a manner that may account for our neglect of him in these loud and passionate days, he requires a certain quietness and removal from his dramatic situation to operate upon it with the surgical deftness that distinguishes his art. Professor Morton Zabel comments as follows:

> He [Conrad] was never at his best when writing too close to himself—his private history, his secret emotions, the self behind the mask. To write his best he needed the distance of irony. . . . The intermediary voice—Marlow's or another's—because an instrument of consciousness, a mode of sympathy, a means, especially in [the novel] *Chance*, where the narrator is sometimes five times removed from the event he is detailing—of presenting experience and intelligence in their fullest possible complex of handicaps, prejudices, distortion, and human obstacles.

The point I am trying to make, you will recall, is, that when affirmations about God and man and nature are made in the form of a story, the context in which intelligible hearing shall occur and confirmation be evoked is nowhere short of the massive and organic story of man—man in his analysis and his anguish, his vision and his dread, his lusts, longings, loves, and loneliness. And that assertion provides a bridge to our second assertion: that our hearing of the story is threatened by our disposition to make its verification dependent upon the reigning and radical existentialism.

It is not proposed, at the moment, to speak of existentialism as a philosophical position, a political or personal position, or a literary and artistic way of handling material. For the purpose of clarifying the nature of its threat to prehension of Grace proffered in the form of a story, it is sufficient to describe its practical consequences. For very many in our time existentialism is an invitation to constriction, and it is peculiarly perilous because it proposes on profoundest grounds a way of evaluation that fits like a glove man's disposition to egocentricity. The peril is not only that the existentialist is tempted to ignore transcendent dimension but also that he performs the nearer and more amazing feat of ignoring the actual historical dimensions of the self. The existentialist would approve with a glad shout all that was elaborated in the previous lecture about man's nature as definable only in his co-existence with the neighbor, whose existence he postulates in love and by whom his own existence is postulated and, has, indeed, whatever being it has.

But the self may be shrunk into actual untruth by the very violence of the existential insistence. The moment is indeed crucial, but it is not total. My existence may become clamant and commanding at a point; but the revelatory power of the point constitutes a beguiling temptation to shrink myself to the dimensions of the place where I discovered myself. A good case could be made, it seems to me, for the definition of a university as an organism for learning that exists for the annihilation of existential innocence. For a university deliberately sets up and supports forms of discourse about the world which guarantee that the context of confirmation shall never be single or simple. A uni-

versity may, indeed, become a focus for the mobilization of knowledge for a succession of crash programs. But this frantic function is strange to her nature. The conquest of nature is not her end; her vision is not appropriate to a program, and in her tough heart she knows this.

A university is a microcosm of the city of this world; and her purpose is urbanity. She cherishes, overarching the succession of existential points and passions, the multivoiced noises of the great city, and the cast of her mind is civility.

Over the second, and completely personal, half of this lecture I want to post a proposition of Thomas Aquinas; and I do that not only because I think it grandly inclusive and true but because it is magisterially objective to the personal account I want to make and may suggest solidarities of structure beyond each or any man's report. "Gratia non tollit natura, sed perficit" ("Grace does not destroy nature, but fulfills it"). As I now proceed to speak of certain perceptions and confirmations which have been given me where I have known my nature within its environing nature not destroyed but fulfilled by Grace, I cannot assume a position above, or outside, or even hostile to the church catholic. An utterly cool and detached apologia would be an impossibility and, if attempted out of the peculiar deference venerable institutions sometimes excite, a lie. The story whose movement and meaning and culminating man has sounded like a figured bass under the polyphony of my experience has, indeed, created astonishment, cries of sheer incredulity, always and today, doubt—but never anything but fascination.

These pages have been squeezed out of torment. For what is now necessary is not easily done. Is it really possible to re-enact the interior history, the strong but elusive unfolding whereby exterior terms, learned before reflection, have actually become invested with interior confirmation? Is it possible to state how a propositional teaching has matured to exercise an ordering function within the mind, a dogma become an awakener of natural sensibility, and remained to rule with quiet sovereignty? Is it possible, apart from the liturgical referents operating in opulent concert, to state how the corporate solemnity of the community of Grace may so ensconce a bitter private moment that its dimensions are beheld as general and at the same time made known to exist within a strange Grace that both drives to penitence and despair and beckons toward forgiveness?

No, this is not possible. But to speak of Nature and Grace as if such speaking could evade the effort is also not possible. Allow me, therefore, to set up phrases which suggest interior stresses in common experience and explicate as well as I can how they have constituted a prologomena to Grace. And if, along the way, there are scattered phrases from the poetry of Gerard Manley Hopkins, that is because I know no other man who matches him in jagged and luminous utterance as the facts and occasions of the human story are pene-

trated by persistent flashes from the story of Grace.

First, then, possession and immolation. By "possession" I mean all that a man envisions, strives to master, and, being under subjection, take to himself. Possession includes knowledge, and people, and role, and status, and all of those effectual operations of the self in which the available becomes ordered to the patterns of desire. Possession, thus broadly understood, is the story of man's life. Its passion is steady, its objects are infinite, its ways direct and subtle, its force the most immediate and pressing we know. And it is no evil thing. It is the fire of nature and the creator of culture. It is the excitement and the lure of the physicist, the chemist, and the mathematician; its power the deft and evocative precision of language. It is the form world of music and that mimesis of movement and instantaneous distillation of the depth of life which is the drama. It is the torment and the delight of love, and the innermost glory of men's minds ordering chaos into concept and fugitive pattern into appropriate word.

But there is a dialectic operating within possession that I can only call "immolation." For analysis of the state of desire or possession discloses an awkward discontinuity in this drive. C. S. Lewis, in his *Surprised by Joy* (Harcourt, Brace & Co., 1955) has spoken of it with clarity equal to its subtlety. He writes:

> It seemed to me self-evident that one essential property of love, hate, fear, hope, or desire was attention to their object. To cease thinking or attending to a woman is, so far, to cease loving. . . . But to attend to your own love or fear is to cease attending to the loved or dreaded object. In other words, the enjoyment and the contemplation of our inner activities are incompatible. You cannot hope, and think about hoping at the same moment; for in hope we look to hope's object, and we interrupt this by turning around to look at the hoping itself. . . . The surest way to spoil a pleasure is to start examining your satisfaction [pp. 217 ff.].

The particular possession for which Mr. Lewis is striving is joy. And what that analysis has to do with that quest, he summarizes as follows:

> I saw that all my waitings and watchings for Joy, all my vain hopes to find some mental content on which I could, so to speak, lay my finger and say "This is it," had been a futile attempt to contemplate the enjoyed. All that such watching and waiting ever could find would be either an image or a quiver in the diaphragm. I should never have to bother again about these images or sensations. I knew now that they were merely the mental track left by the passage of Joy—not the wave but the wave's imprint on the sand. The inherent dialectic of desire had shown me this; for all images and sensations if idolatrously mistaken for Joy itself, soon honestly confessed themselves inadequate. All said, in the last resort, "It is not I. I am only a reminder. Look! Look! What do I remind you of?"

This progression of desire, possession, the ultimacy of the object, and the immolation that is built into the process is a story that has a strange congruity with a chorale that I have known as long as I have known anything, "Jesu, Joy of Man's Desiring." There is more here than piety. All the terms of the problem are somehow gathered up and given a new possibility. The desire, the quest for joy, and the requirement of

an object—forged and fused within the human story—are almost mockingly insistent in the story of Grace. When the dialectic of possession engenders the suggestion of immolation, and cries "What do I remind you of?" one is astonished to be entertaining the possibility that, whereas we talk amiably of "man's search for God," we might better talk of the mouse's search for the cat. The assumed priority of the active verb is displaced by the possibility of the passive. One becomes aware that he has heard something like this before; he has been reminded of something. Specifically, by Paul: "Let no man deceive himself . . . let him become a fool that he may be wise. . . . For all things are yours—the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." These leaps—all things, yours, ye are Christ's, Christ is God's—these leaps are indeed the rhetoric of faith. But they have a power to engage the mind with the suspicion that all things exist in the gracious regard of God and that man has the possibility to regard them in their reality and fulness only when he knows himself, the regarder of things, himself to be absolutely regarded. So Hopkins, nineteen centuries after Paul, the sonorities of the Apostle now shattered by the weight of other alternatives, has it this way:

Death or distance soon consumes them: wind ,
What most I may eye after, be in at the end
I cannot, and out of sight is out of mind.
Christ minds; Christ's interest, what to avow or amend
There, eyes them, heart wants, care haunts, foot follows kind,
Their ransom, their rescue, and first, fast, last friend.

The second phrase, suggestive of an interior stress, which enters the context of confirmation, I have called "actuality and surprise." By that pairing or terms I mean to suggest that the Grace of God which meets us in the life with the neighbor, there receiving, giving, knowing love, meets us also in the actuality of the world-as-nature. And, further, that our affective response to nature has the character of surprise. When Paul, in the eighth chapter of Romans affirms that "the whole creation groans in travail, waiting," he is making as symbolically huge as the hurt and the longing of nature, the estrangement which is the root characteristic of all mortal nature.

But estrangement can have the quality of estrangement only if one postulates a context of man's existence over against which that term with that meaning might be intelligible. An analysis of man's estrangement so operating is at least as old as Augustine; and his description of its dynamics is as follows. God is the fountain of light. He is "the light that lighteth every man that cometh into the world." His also is the light that falls upon things, causes them to stand out in clarity for man's perception. The light in which all things are bathed so that they can be seen, and the light that lighteth every man in his seeing is the same light. Augustine speaks of the light by which things are known and the light in which things are known. "As the sun," he writes, "is the

condition of sensible intuition, so God, the inward Illumination, is the cause of all the certainties of the sciences." When Professor Tillich affirms, at the outset of his ontological analysis that the reality of God is presupposed in man's question about God, he is constructing a huge commentary on Augustine's further statement, "Thou hadst not sought me hadst thou not already known me."

Now one may not believe all this. And my purpose is not to argue for belief in it but rather to suggest that this understanding of things indicates one way of accounting for a fact in common life, in all art, in the joy that pervades the life of the human spirit. For it is here affirmed, not on Platonic, but on Judaic and Christian, ground that cognition is re-cognition, that nature can surprise with a strange Grace because nature as God's creation was never outside of Grace, and that our surprise before natural things has an inner continuity with the surprise of forgiveness in the love of our violated neighbor.

The same love that is both command and possibility in the social matrix wherein I am involved with other men is ultimately the love of God; the love wherewith we love is in gracious continuity with the love with which we are loved. It is this love, and no other, that presents before my eyes the world of discrete things. The love with which I behold them is identical with the love with which I am beheld by God. It is Dante's "Love that moves the heaven and all the stars"; it is E. E. Cummings (to make what is, in itself, a surprising leap!)

> i thank you God for most this amazing
> day: for the leaping greenly spirits of trees
> and a blue true dream of sky; and for every-
> thing
> which is natural which is infinite which is yes
>
> E. E. Cummings, *Poems, 1923–1954* (Harcourt, Brace & Co., 1954), p. 464.

When all light is God's light, when all love is God's love, when all things are God's things—then surprise is the interior climate of life. For love as forgiveness by the neighbor is a surprise, and the same gift-character impregnates and coruscates across the million-faced world beheld in love.

Actuality and surprise. Not all the fabrication and technization and transformation of nature can tear these apart if a primal regard for the sheer factuality of things be not stupefied. It is not only that we are to regard with surprise the lilies of the field; we are to remain so primitively unidentified in our being with what we do as brokers in steel and copywriters for advertisements about earth-moving machinery that we may still rejoice with Gilbert Chesterton in the "sheer steeliness of steel, the unutterable muddiness of mud." And Hopkins, again: "Glory be to God for dappled things."

Finally, as a pair of terms to suggest what is meant by the context of Confirmation—Pathos and Passion. We have been attending to the proposition that an organic story requires an organic response; that the context of confirmation is as rich, as supple, and as unpredictable as the story itself. That

this has been true in the history of Western thought and devotion, as its story has been told antiphonally with the Christian story, is demonstrated by the way different ages, with their differing needs and ways of feeling the human predicament, have pulled into focus now this, and now that, element of the Great Story. When the adequacy of the event of Jesus Christ, affirmed to be so in virtue of the consummating and concrete character of its fulfillment of ultimate hopes of men as these were articulated in a Semitic culture, had to be proclaimed to a world of an alien culture and language, the event is blazened forth as Christ the Logos and to the Hellenistic religious cults as *Christus Soter.* When the symbol of the predicament is darkness, he is announced as *Christus Lux;* when the predicament is entrapment by powers without or guilt within, *Christus Liberator.* When the sheer force of demonic captivities seemed absolute, he is *Christus Victor.* And when the long penitential tunnel of several medieval centuries was coming to a close and Francis appeared, self-called *Le Jongleur de Dieu,* and declared the world clean and a theatre for delight because God is clean and God is love—how account for the astonishing renascence whereby men looked again with love upon the world and furiously celebrated its color, movement, and variety. One interpreter has stated the matter thus:

> It was no metaphor to say that these people needed a new heaven and a new earth; for they really had defiled their own earth and even their own heaven. How could their case be met by looking at the sky, when erotic legends were scrawled in stars across it; how could they learn anything from the love of birds and flowers after the sort of love stories that were told of them? . . . against this gray background beauty begins to appear, as something really fresh and delicate and above all surprising. The flowers and stars have recovered their first innocence. Fire and water are felt to be worthy to be the brother and sister of a saint.
>
> For water itself has been washed. Fire itself has been purified as by fire. . . . Flowers smell no more of the forgotten garlands gathered in the garden of Príapus; stars stand no more as signs of the far frigidity of gods as cold as those cold fires. . . . Neither the universe nor the earth have now any longer the old sinister significance. . . . Man has stripped from his soul the lost rag of nature-worship, and can return to nature [G. K. Chesterton, *St. Francis* (New York: George H. Doran Co., 1924), p. 50.]

Despite all the water that has run over the dam since Francis, our root problem is similar. Unless the world of nature can again be regarded as a realm of Grace, Nature without Grace has the possibility to violate nature into stunned silence. For the demonic is in orbit, the dimensions of damnation are galactic, and under the sign of the mushroom the predicament festers.

And therefore, pathos, and not tragedy, is the motif of our self-consciousness. High tragedy requires a heroic alternative rejected in order to sing its somber song. Pathos is characterized by a feeling that there are no alternatives. "God is dead" is a tragic utterance; "God is absent" is pathetic. For the God who is dead could, if alive, save us. But the declaration of the absence of God is a weary dismissal of all alternatives, the acceptance of there being no acceptance. And that, perhaps, may

be the explanation for the focusing, in much art of our time, upon that aspect of the Great Story which is the acute opposite of our pathos. In the art of Georges Roualt the constant theme is spun out between the mortal pathos in the mien and faces of the clowns and the infinite passion in the earthy figures of the Christ—who is here not *Christus Victor, Christus Rex,* or *Christus Illuminator.* He is *Christus Immolator.* So, again, Hopkins:

. . . Million-fuelèd, nature's bonfire burns on.
But quench her bonniest, dearest to her, her clearest-selvèd spark
Man, how fast his firedint, his mark on mind, is gone!
Both are in an unfathomable, all is in an enormous dark

. . . . . .

Flesh fade, and mortal trash
Fall to the residuary worm; world's wildfire, leave but ash:
In a flash, at a trumpet crash,
I am all at once what Christ is, since he was what I am, and
This Jack, joke, poor potsherd, patch, matchwood, immortal
diamond,
Is immortal diamond.

["That Nature Is a Heraclitean Fire and of the Comfort of the Resurrection," *Gerard Manley Hopkins* (Penguin Poets).]

FACULTY NEWS

APPOINTMENTS

KYLE HASELDEN will join the Federated Theological Faculty in the Spring Quarter as Professorial Lecturer in Homiletics. Mr. Haselden will be assisting Professors Joseph Sittler and J. Coert Rylaarsdam in the orientation course, "The Ministry of Preaching," which is being offered to second-year B.D. students. He is the author of *The Racial Problem in Christian Perspective,* published by Harper and Brothers in 1959 and is currently serving as managing editor of the *Christian Century.*

OTHER FACULTY NEWS

JERALD C. BRAUER, Professor of Church History and Dean of the Federated Theological Faculty, delivered the Reformation Lectures at Gustavus Adolphus College on November 3 and 4. On November 13, 14, and 15, Mr. Brauer conducted the seminar on "The Role of the Christian College" at Muhlenberg College.

ROBERT M. GRANT, Professor of New Testament, gave the presidential address at a meeting of the Society of Biblical Literature and Exegesis on December 30 in New York City entitled "Two Gnostic Gospels." Mr. Grant presided at a symposium on the Bible in Western culture for the American Council of Learned Societies in New York on January 21. His book on the Gospel of Thomas, *The Secret Sayings of Jesus* (in collaboration with David Noel Freedman and William R. Schoedel) will soon be published by Doubleday.

Pastoral Psychology Magazine, with the issue published on February 1, completes its tenth year of publication. During that entire time SEWARD HILTNER, Professor of Pastoral Theology, has served as pastoral consultant to the

journal. This service originally began just before Mr. Hiltner joined the Federated Theological Faculty and while he was still on the staff of the National Council of Churches. From the beginning the competent editor of *Pastoral Psychology* has been Dr. Simon Doniger, trained professionally in both social work and education. Dr. Doniger gives full time to the journal but was eager from the beginning to have someone representing the pastoral point of view to whom he might turn on many matters. Mr. Hiltner has continued to perform this function even though most of it is done by correspondence. He serves in effect as chairman of the Editorial Advisory Board of the magazine. The magazine's current issue features articles appraising what has happened in the field of pastoral psychology during the last ten years and includes contributions from Harry Emerson Fosdick, Halford E. Luccock, Paul Tillich, Reinhold Niebuhr, John Sutherland Bonnell, Edwin T. Dahlberg, and Reuel L. Howe.

Perry D. LeFevre, Associate Professor of Theology and Education, in November presented a paper in the symposium, "Whither Mankind?" celebrating the one hundred and twenty-fifth anniversary of the founding of Albion College.

Charles H. Long, Dean of Students in the Divinity School and Instructor in History of Religions, is spending the Winter and Spring quarters at Princeton University as visiting professor in the Department of Religion. Mr. Long is teaching an undergraduate course in Near Eastern religions and a graduate course in primitive religions.

Bernard M. Loomer, Professor of Philosophy of Religion, has been appointed Chairman of the field of Christian Theology. Professor Bernard Meland has resigned the chairmanship, which he has faithfully served for many years, to concentrate his efforts on writing and research.

John W. Montgomery, Librarian of Swift Library and Instructor in Theological Bibliography, attended the annual meeting of the American Society for Reformation Research, held in conjunction with the annual meetings of the American Historical Association, in Chicago, December 29. His recent publications include: "Chytraeus—Forgotten Man of the Reformation," in the *Lutheran,* Reformation Day issue; and "Born of the Virgin Mary," in the *Lutheran,* Christmas–New Year's Day issue. (The *Lutheran* is the national news magazine of the United Lutheran Church in America.)

James H. Nichols, Professor of Modern Church History, will deliver the Thomas Currie Lectures at Austin Presbyterian Theological Seminary, in Austin, Texas, February 1–5.

Jaroslav J. Pelikan, Professor of Historical Theology, gave a paper on "Creation and Causality in the History of Christian Thought" on November 28 at the Darwin Centennial, held at the University of Chicago. In December he addressed the Divinity School Association on "The History of Christian Thought as Resource and Problem for

the Constructive Theologian," and he presented a paper, "Reinterpretation of the Council of Trent," to a joint meeting of the American Society for Reformation Research and the American Historical Association. At Northwestern Theological Seminary, Minneapolis, on January 26–27, he delivered lectures on "Dimensions of Death," the ideas of death and immortality in the Ante-Nicene Fathers.

NATHAN A. SCOTT, JR., Associate Professor of Theology and Literature, delivered lectures to several classes in English and philosophy at Wake Forest College and gave an all-college convocation address on "The Human Image in Contemporary Literature" on November 19. On November 25 he spoke to the students and faculty of the Evangelical Theological Seminary, Naperville, Illinois, on "The Cultural Task of Contemporary Theology." Mr. Scott has published an essay, "The Poetry of Auden," in the Winter number of the *Chicago Review;* and his essay on "The Modest Optimism of Albert Camus" has appeared in the Winter number of the *Christian Scholar.*

JOSEPH SITTLER, Professor of Theology, was the William Belden Noble Lecturer at Harvard University, December 6–10. During that time he was also the preacher at Harvard Memorial Church.

WILLIAM N. WEAVER, Assistant Dean of the Federated Theological Faculty, delivered the Reformation Day Sermon in Bloomington, Indiana, on November 1. The services were held under the auspices of the Bloomington Council of Churches.

JOHN S. WHALE, Visiting Professor of Church History during the Autumn Quarter, 1959, will be a Fellow of the Humanities Council and Visiting Professor in the Department of Religion in the Graduate School at Princeton University from February 1 through May 28. At that time he will return to England, where he and Mrs. Whale make their home.

ALUMNI NEWS

THOMAS R. BENNETT (Ph.D. '49), formerly director of educational outreach of the National Council of Churches, has recently accepted a post with the National Board of the YMCA as program secretary for public affairs and Christian emphasis. His recent publications include: "Christian Education and Social Change," in *The Future Course of Christian Adult Education,* edited by Lawrence Little (University of Pittsburgh Press, 1959); and "The Role of the YMCA in Today's Human Relations Crises," published by the National Council of the YMCA.

W. EARL BREON ('24 and '26–'27) has accepted a call to the pastorate of the First Church of the Brethren, Denver, Colorado.

HARMON H. BRO (Ph.D '55) has left Syracuse University to teach religion at Northland College, Ashland, Wisconsin. This year, he is teaching only part time

and doing subsidized research in relations between religious practice and aspects of Jung's psychology and of parapsychology. He has just finished a nine-state lecture tour on religion and depth psychology.

Thomas M. Brumfield (M.A. '28) has retired after teaching for thirty-two years in the Department of Religion and Philosophy at Fisk University, Nashville, Tennessee. He has also served pastorates in Nashville and in Des Moines, Iowa.

Carl C. Compton ('24 and '31–'32), after forty-five years in Turkey and Greece, has retired from the presidency of Anatolia College in Thessalonica and is now president emeritus.

Alfred T. DeGroot (Ph.D. '39), of Texas Christian University, honored as one of Texas' ten outstanding college professors for the year, said recently that he may write and publish a multi-volume encyclopedia of Christian unity, starting with a $1,000 award received from the Minnie Stevens Piper Foundation of San Antonio. "Winning the award enables me to make an offer that I have considered for some time. The tremendous educational career of our eminent chancellor, Dr. M. E. Sadler, could well be memorialized by . . . an Encyclopedia of Christian Unity." Dr. DeGroot said that such a project probably would cost $250,000 and would take five or six years to complete. "I would gladly contribute my award as the first $1,000 to such a cause," he said. Dr. DeGroot was selected for the Piper award from among one hundred and fifty nominees—three each from fifty Texas colleges and universities. Currently serving as chairman of the Department of Church History at TCU's Brite College of the Bible, his book, *The Restoration Principle,* was published by Bethany Press in January, 1960.

Elmer E. Flack (M.A. '23) has resigned as dean of Wittenberg University's Hamma Divinity School, a post he has held since 1940, effective September 1, 1960. Dr. Flack, who gave his age as his reason for resigning the deanship, will continue to teach at Hamma until he reaches the retirement age of sixty-eight. Dr. Flack, who is sixty-five, has been a member of the Hamma faculty for thirty-seven years and is professor of exegetical theology there. Having earned his Doctor of Theology degree at the Augustana Theological Seminary in 1926, he has been awarded an honorary Doctor of Divinity Degree by Midland College, an honorary Doctor of Laws degree by Carthage College, and an honorary Doctor of Humane Letters degree by Wilberforce University. Dr. Flack has been a guest lecturer at the universities of Erlangen, Heidelberg, and Göttingen and at other German universities. He has also lectured at the Evangelical Academy at Arnoldshain and at the Ecumenical Conference of the Luther Academy in Germany. He was co-editor of the *Old Testament Commentary* published by the Muhlenberg Press in 1948; served as editor of the Department of the Old Testament for the *20th Century Encyclopedia of Religious Knowledge,* published in two

volumes in 1955; and was a contributing author of *Canon, Text and Versions of the Bible,* published in 1956. He also served as a Lutheran member of the advisory board for the publication of the Revised Standard Version of the Bible. Dr. Flack was one of three delegates of the UCLA to the World Conference on Faith and Order held in Edinburgh, Scotland, in 1937. He was an official visitor at the World Council of Churches Assembly in Evanston, Illinois, in 1954, and at the Lutheran World Federation Assembly held in Minneapolis in 1957.

Henry S. Gehman ('21) has officially retired but is continuing his work. For one semester (July–November, 1959) he was visiting professor of Old Testament at the Facultad Luterana de Teología, Buenos Aires; preached in various Lutheran churches in Spanish and German; and lectured to different organizations on Old Testament themes. He also lectured at the Lutheran Theological Seminary at São Leopoldo, Rio Grande do Sul, Brazil. He will be visiting professor of Old Testament at the Columbia Presbyterian Theological Seminary, Decatur, Georgia, from January to March, 1960; from March to June, 1960, he will be visiting professor of Old Testament and Semitics at Princeton Theological Seminary.

Ivan G. Grimshaw (M.A. '27) has been elected president of the Allen County (Indiana) Association for Mental Health. He previously served as first vice-president of the organization. Mr. Grimshaw is reference librarian at the Fort Wayne–Allen County Public Library.

Ethel Joy Williams Higby ('30) has retired, with her husband, in the Christian Herald Association's Memorial Home Community, Penney Farms, Florida.

Edward C. Hobbs (Ph.D. '52), professor of New Testament at the Church Divinity School of the Pacific, Berkeley, California, was ordained to the diaconate on November 27, by the Right Reverend James A. Pike, bishop of California. The ancient historical ceremony was held in All Saints' Chapel on the seminary campus. Dr. Hobbs was presented for ordination by the Reverend Sherman E. Johnson, dean of the seminary. He is a member of the Society of Biblical Literature and Exegesis, the National Association of Biblical Instructors, and the Kristana Esperantista Ligo Internacia. He is a member of the international governing board and president in the U.S.A. of the latter organization. Among his publications are the *Book of the Judges of Israel, A Stubborn Faith,* and *The Wesley Orders of Common Prayer* and numerous articles.

Homer Jack (B.D. '45), formerly minister of the Unitarian Church in Evanston, Illinois, has recently accepted a position with the American Committee on Africa in New York City.

A. Leland Jamison (Ph.D. '41) has left Macalester College, St. Paul, Minnesota, to accept the chairmanship of the Department of Religion at Syracuse University, Syracuse, New York.

JOHN G. MACKINNON (M.A. '29) began his duties as minister of the All Souls' Unitarian Church of Indianapolis, Indiana, on September 1, 1959. Mr. MacKinnon was formerly minister of the First Unitarian Society, Wilmington, Delaware.

KENNETH M. PLUMMER (Ph.D. '58) this autumn joined the staff of West Virginia Wesleyan College with the rank of associate professor. He will teach church history and will be director of the Library of Religion and of the West Virginia Conference Methodist Historical Society, will act as liaison person with the West Virginia Annual Conference, and will prepare a history of the College for the seventy-fifth anniversary of the School in 1965. Dr. Plummer formerly served as assistant professor of religion and director of religious activities at Cornell College, Mount Vernon, Iowa.

ROBERT L. SCHOCK ('32–'33) is now serving as minister of the Morgan Park Christian Church, Chicago, Illinois.

HUSTON SMITH (Ph.D. '45), professor of philosophy at MIT, is the editor of *The Search for America* published by Prentice-Hall, Inc., in 1959. An analysis of the problems confronting the nation in the 1960's, its contributors include Eleanor Roosevelt, Paul Hoffman, Harry Ashmore, John Kenneth Galbraith, Mark Van Doren, Margaret Mead, Eric Fromm, Reinhold Niebuhr, and Paul Tillich. The book is a companion volume to Mr. Smith's filmed television series of the same title.

In Memoriam

JOHN RAY EWERS (B.D. '05) died on February 1, 1958, in Babson Park, Florida. For several years he had been pastor of the Babson Park Community Church. Serving the Social Service Union of Pittsburgh as its president from 1910 to 1913, he also had served pastorates in Youngstown, Ohio (First Christian Church), and Pittsburgh (East End Christian Church), and was author of several articles published by the *Christian Century*. Word of his death was recently received by this office.

ETHEL G. WILLIAMS FORBES (M.A. '32), a native of Minnesota, born April 21, 1885, passed away on October 23, 1959, in Felton, California. Services were held at the Wessendorf Chapel in Felton on Tuesday, October 27. Interment was held at Oakwood Memorial Park.

THOMAS JASPER MANTON (M.A. '28) died of a heart attack on July 12, 1959, in Dallas, Texas. Mr. Manton, an ordained Presbyterian, U.S.A., minister, was formerly director and treasurer of the Synod of Texas Presbyterian Foundation and for several years served the Trinity Presbyterian Church of Dallas as its minister. In 1940–41 he was moderator of the Synod of Texas and once held the office of stated clerk and treasurer of the Synod of Texas, Presbyterian Church.

CHARLES JAMES RITCHEY (Ph.D. 1918) died on September 2, 1959, in Parkdale, Oregon.

CHANGE OF ALUMNI INFORMATION!

The Divinity School, in order to keep alumni information up to date, will print this Change of Information Form on the back cover of each issue of the *Divinity School News*. The form is for your convenience. Please use it when you have a change of address or a new position or if you have an interesting project under way. We need your co-operation in receiving this information promptly.

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